



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

food, rent, clothing, health, savings and debts, and recreation and education, in as many chapters. Some extremely interesting facts are brought out, and always the facts cast luminous sidelights on the struggle to live. There are no hysterics, however, either on the part of the investigator or of the investigated. An interesting chapter is devoted to "Homes and Lodgings," and one to "Nominal v. Actual Incomes," in which it is brought out that the actual rate of wages is from 4 to 14 per cent less than nominal rate. The author concludes that the minimum living wage for women workers in Boston is between \$9 and \$11 a week. Her study will undoubtedly take immediate place among the authoritative inductive studies of the living wage; and it will be found interesting reading alike for the specialist and for the general reader interested simply in the drama of human struggle and matter-of-course fortitude.

OBERLIN COLLEGE

A. B. WOLFE

Half a Man. The Status of the Negro in New York. By MARY WHITE OVINGTON. New York: Longmans, Green & Co., 1911. Pp. ix+236.

In this study, Miss Ovington has given the results of careful and exhaustive use of sources of information about the Negro in New York, and of close, patient, sympathetic, and intelligent observation of the Negroes in New York. Such data as are supplied by the federal census, the Bureaus of Immigration, the New York Health Department, and other official agencies are organized and presented. In addition to seeking these sources, Miss Ovington has visited southern communities and lived in Negro neighborhoods in New York. For eight months she was the only white tenant in a Phipps tenement. The honesty with which Miss Ovington has made her observations is at the same time warmly tinged with sympathy and of a very rare quality; and her appreciation, frankness, and discrimination are most unusual. The result is that she arrives at a very unusual understanding of the difficulties under which the colored man, woman, and child, suffers by mere reason of the color. One of these difficulties is the fact that the person of color is always regarded as a member of a group, never as an individual, standing or falling by virtue of his own personal merits.

The reason for such a study is obvious and is suggested if not stated in the title. In the South the position of the Negro, as properly "behind

the veil," is accepted. A self-respecting colored man is quoted as having said that he came North in the summer to "be a man," and then corrected himself by saying, "No, half a man." Nowhere in this country can he attain to the measure of full manhood.

The reason, so far as New York is concerned, is not found in their excessive numbers nor in the rapid rate of increase. In fact, while there were in New York in 1900 over 66,000 Negroes, they constituted only 1.8 per cent of the total population, whereas in 1850 they had been 2.5 per cent, and in 1800 10.5 per cent of the whole. However, although when compared with the whole, they form so small a proportion, there are neighborhoods in which they form from 90 to 100 per cent, and blocks which are exclusively colored. The "San Juan" district, for example, one of the five districts in Manhattan in which the Negro is found, is described as being "a bit of Africa, as Negroid in aspect as any district in a southern city you are likely to visit" (p. 39).

The historical development has been interesting. Under the first constitution of New York prior to 1827, while slavery still existed, the free man of color had the same political privileges as the white man; under the second, the white man got universal suffrage, the free man of color, suffrage based on a property qualification with exemption from direct taxation unless able to vote. Only in 1874 was suffrage restored to the colored man on the terms on which it was enjoyed by the white. In the same way, in the case of civil rights, there were "dark days" just before and after the war when the educated and refined Negro found it difficult to secure transportation on the street cars, or decent treatment at the hands of public-service agents. The name of Chester A. Arthur is honorably associated with the final declaration of these rights by the courts and their recognition by the service companies and their agents.

In school organization, the development was from segregation to mixed schools, while in church relationships the course was in the opposite direction as has been the case in trade and business.

The special problems connected with the presence of a separate group such as this, in, but not of, the community, are those connected with child-life and child-care, the position of women, and the opportunity for earning an honest and competent livelihood. The conspicuous facts relating to the life of the children is the wide-spread practice among Negro women of continuing in employment after marriage. This, together with all lack of proper provision for infant care in the way of crèches, means a very high rate of infant mortality, more than twice as high as the rate among white babies (p. 53); a high percentage of colored

children brought into court for lack of home care (p. 60); a high rate of non-attendance at school and a large number of neglected Negro girls (p. 67). Yet Miss Ovington testifies, and the figures of the children's court bear her out, to "much that is attractive and pleasant" in the street play of the colored children who "move more deliberately than most children" and whose "voices are slower to adopt the New York screech than those of their Irish neighbors in the block above them."

In the case of the woman, wage-earning begins at fifteen and, as has been said, the woman remains a wage-earner after marriage. Ninety per cent of the colored women are engaged in domestic or personal service, which means housework, laundry work, and scrubbing. The lack of opportunity which this fact implies means a great waste from the point of view of the community, since many of these colored women are not adapted to these forms of employment, and they have in many instances abilities of other kinds for which no outlet is found. Moreover, domestic service is now recognized by students of social conditions as a morally "dangerous trade" and in this economic limitation is found another explanation of the number of colored women who contribute to the life of the immoral group. They are, in fact, peculiarly subject to degrading temptation; and as Miss Ovington feelingly writes, "there is a gainful occupation too important to be left unnoted" into which they are not only admitted, but allured. "The census does not tabulate it. The best people strive to ignore it, and carefully sheltered girls grow up unconscious of its existence. But the employment agent understands its commercial value, the little children in the red-light district are as familiar with it as with the vending of peanuts on the street"—and to it certainly more than a few colored girls turn and for a time achieve comfort or even luxury (p. 155). The discussion relating to "Earning a Living," "The Negro and the Municipality," and "Rich and Poor," is all worthy of summary, indeed, of careful study. Throughout the entire study there is manifested a fine technique, an exact knowledge, a discriminating intelligence, a quick and keen sympathy, setting out the real obstacles in the path of the Negro group, seeing truly and stating frankly when they are due to weaknesses of the Negro and so only to be removed from within, and when they are purely artificial and so to be removed by social intelligence and a more democratic and generous attitude on the part of the community. No note of bitterness, no hardness of expression, no tinge of injustice is perceptible; but facts of stupidity, hypocrisy, brutality, indifference are allowed to speak for themselves, and the consequences to any community not only of allow-

ing but of forcing any group to remain of less than the full stature of manhood and womanhood are set out. The study is of course the more significant because the facts in other northern cities are similar to those in New York. In Chicago, for example, there would be found the same high rent and segregated living, the same low birth-rate, high infant death-rate and child-neglect due to enforced work of mothers, the same neglected and seduced girlhood, the same limited opportunity for employment on the part of both men and women; the same extremes of culture and comfort, shut off, however, from much of the free enjoyment of the best fruits of civilization, at one end; the same poverty and struggle for honest living in crowded quarters, and the same elements of vice and crime at the other.

Undoubtedly in every northern city the Negro finds himself by his color, in spite of character, education, economic well-being, reduced to the stature of "half a man."

S. P. BRECKINRIDGE

BOOK NOTICES

The Man-made World, or Our Androcentric Culture. By CHARLOTTE PERKINS GILMAN. New York: Charlton Co., 1911. Pp. 260. \$1.00.

More is indicated about the book by the dedication than a reviewer could tell. It is as follows: "This book is dedicated with reverent love and gratitude to Lester F. Ward, sociologist and humanitarian, one of the world's great men; a creative thinker to whose wide knowledge and power of vision we are indebted for a new grasp of the nature and processes of society, and to whom all women are especially bound in honor and gratitude for his Gynaecocentric Theory of Life, than which nothing so important to humanity has been advanced since the Theory of Evolution, and nothing so important to women has been given to the world."

The preface offers the further suggestions: "Those who wish to study the underlying facts on which this book is based are referred to *Pure Sociology* by Lester F. Ward, chap. xiv, in which the Androcentric Theory of Life is fairly defined and contrasted with the Gynaecocentric Theory. That this last is disputed by the majority of present-day biologists will not surprise anyone who reads it and who is familiar with the nature of the human mind. . . . Assuming the Gynaecocentric Theory to be the true one—that the female is the race type, and the male, originally but a sex type, reaching a later equality with the female, and, in the human race, becoming her master for a considerable historic period—this book gives a series of studies of the effect upon our human development of this unprecedented dominance of the male, showing it to be by no means an unmixed good. . . .

"This book grants to men, today, a high pre-eminence over women in human development, but shows this pre-eminence to be a distinction of humanity and not of sex, fully open to women if they use their human powers."